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REPORTS.

NEUE JAHRBÜCHER FÜR PHILOGIE UND PAEDAGOGIK, 1892.

Fascicles 4-5.

36. Pp. 225-33. Thukydides und die religiöse Aufklärung. The religious views of Thucydides are again brought under consideration by H. Meuss, who is, however, unable to arrive at any but negative results. Thucydides does not exhibit in his history a belief in *τέρατα* or in oracles, and the expression of religious belief or non-belief in the speeches of his characters cannot be taken as indicative of the historian's own views. But even in the speeches the sparseness of references to the religious ideas of the day is noticeable (13 instances in about 200 chapters). In the expressed views of the writer there is little to indicate his own position. While the passages in which he makes reference to the religious sentiment of the time do not reveal the author's positive belief, the failure to mention in his explanation of phenomena the power of the gods as a ruling factor marks the historian as not in sympathy with the religious sentiments prevalent in his time. On the other hand, he never expressly denies the existence and power of the deities, but holds a middle course, like Protagoras, who felt unable to affirm either that the gods existed or that they did not exist.

37. Pp. 234-8. Zu Sophocles. Emendations by N. Wecklein of four passages in the plays, one in the fragments, and one in the scholia of Sophocles.

38. P. 238. Zur Construction von *πρίν*. A. Weiske criticises the common grammatical rule for *πρίν* with the infinitive and with the indicative. He proposes the following substitute: *πρίν* is followed by the indicative when the two actions joined by it have some connection in time, by the infinitive when they have no temporal connection. From this rule it is apparent that in the first case reality, in the second inference is expressed.

39. Pp. 239-40. Neuaufgefundene Handschriften der Homerischen Hymnen. A description by A. Ludwich of codex Ambrosianus, codex Parisinus and codex Vaticanus (gr. 1880, discovered by H. Rabe and designated by the letter U) of the Homeric Hymns. Rabe's collation of the readings of U for 82 verses distinguishes this manuscript from those of the most badly interpolated class, *π*, and shows that it has variants not to be found in any other codex. Ludwich proves, furthermore, that codex Estensis (J), from its agreement with Ambrosianus (D), one of the best MSS of the Hymns, is not to be thrown aside as worthless, as Hollander has done.

40. Pp. 241-56. Proklos und Apollodoros. A refutation by R. Wagner of the assertion made by Bethe (in *Hermes*, XXVI 593 ff.) in regard to the sources of the information concerning the epic cycle contained in Proclus and

Apollodorus, viz. that the Proclus excerpts are not, as generally believed, extracts from the poems themselves, but rather that Proclus took them from a general mythological handbook, which was likewise used by Apollodorus. Although affirming that large parts of Diodorus, Apollodorus and Hyginus were taken from a mythological handbook of the first century B. C., nevertheless Bethe was forced to acknowledge that there is a great deal in Apollodorus that cannot be shown to have been in the treatise assumed. The stories that existed in no other form than that found in the tragedies may have been drawn from such a source; but others are used by the tragedians which have either no equivalent in Diodorus and Hyginus or appear in different form. Bethe was therefore compelled to assume that the various forms of the legend were given side by side in the supposed handbook, and that later mythographers selected each the form that pleased him. It is more probable that Apollodorus, Hyginus and Proclus used a book containing the arguments of the tragedies, collected and written down independently. That Apollodorus used such a collection of arguments is demonstrated by the fact that the legends treated in less known tragedies are given by him in a form different from current tradition. If such a collection of arguments was used by Apollodorus for the subjects of the tragedies, it is quite likely that for the legends of the Trojan War he used a collection of hypotheses to the epics.

41. Pp. 257-64. Zu Xenophons Hellenika. Conjectures to six passages of Xenophon's Hellenika suggested by J. A. Simon.

42. Pp. 265-7. Batrachos—Battaros. O. Hense suggests the possibility of identifying the *Βάτραχος ὁ πορνοβοσκός* of Plutarch's *πῶς δεῖ τὸν νέον ποιημάτων ἀκούειν* (18 C) with *Βάτταρος πορνοβοσκός* of the second mimiamb of Herondas, in opposition to the generally accepted theory that Batrachus was the name of a character in some comedy of Menander.

43. Pp. 268-72. Ueber das Wort ΜΟΥΣΕΙΟΝ und das Alexandrinische Museion. A discussion by W. Weinberger of the meaning of *μουσεῖον*, with a view of showing when and how it came to be applied to such an institution of savants as the Alexandrian Museum.

44. Pp. 273-308. Zu den Pseudosibyllinischen Orakeln. Exegesis and emendation of a large number of passages in the fifth and seventh books of the Pseudo-sibylline oracles by K. Buresch.

45. Pp. 309-12. Zu Aischines Reden. G. M. Sakorraphos suggests emendations to several passages in the orations of Aeschines, consisting mainly in the bracketing of superfluous words and phrases.

46. P. 312. Zu Platons Alkibiades II. Conjecture to Pl. Alcib. II 141 D by Fr. Polle.

47. Pp. 313-20. Zur Topographie Korkyras. Further confirmation brought forward by B. Schmidt of his assertion (Korkyräische Studien, Leipzig, 1890) that the *πρὸ τοῦ Ἡραίου νῆσος* of Thucydides (III 75, 5) was the island upon which stands the present citadel, and that the Heraion was within the old city and at its northern extremity. He identifies the mountain *Ἰστοῶνη* (Thuc. III 85, 4; IV 46, 1) with the present town of *Βίστωνας* on the northern part of the island.

48. P. 320. Zu Tacitus Annalen. P. R. Mueller conjectures *nimius* for *intus* in Tac. Ann. I 20.

49. Pp. 321-35. Der Tag der Schlacht von Mutina. O. E. Schmidt rejects the date given by Drumann for the battle at Mutina, April 27, and approves that suggested by Lange, April 21, attempting to reconcile the somewhat conflicting accounts found in Appian and in Cicero's letters to Brutus. If this date be accepted, the two letters, which Schmidt has elsewhere shown are united to make I 3, bear the dates April 20 or 21 and April 27 respectively (in the latter X Kalendas Mai. must be emended to V Kal. M.). The date of Cicero's letter to Plancus, X 14, as given, needs no change.

50. P. 335. Zu Horatius. P. Barth suggests *secuisse* for *acuisse* Hor. Carm. I 2, 4.

51. P. 336. Zu Tacitus Agricola. O. Keller would read *summae* for *summa* in Tac. Agric. 5.

52. Pp. 337-56. Lucanus und Seneca. The dependence of Lucan upon his uncle Seneca is demonstrated by the citation of numerous parallel passages and sentiments by C. Hosius.

53. P. 356. Zu Ciceros Pompeiana. Julius Lange proposes the emendation *suum animum* for *suam manum* in Cic. Pomp. 24.

54. Pp. 357-68. Miscellanea. Emendation and exegesis of miscellaneous passages by W. Drexler. I. Auson. Epist. 22, 45 ff. II. Paulinus, poema ult. 122 ff. III. Athen. III 149 C, use of ἀπομαγδαλία. IV. Hymn. ad Art. 12. V. φροσύνη as epithet of Hecate in Paris papyrus. VI. Use of ἐπῆκοος as epithet of the gods. VII. Imprecatory inscription published by Delattre in Bull. de corr. hell. XII 294-302. VIII. Inscription on gem in Biehler's collection. IX. Inscription from Silivri, first described by J. H. Mordtmann in 1884.

Fascicle 6.

55. Pp. 369-85. Vorhomerische Abbildungen Homerischer Kampfszenen. H. Kluge identifies the scenes depicted on several of the articles found at Mycenae with passages in the Iliad. That engraved upon the seal ring taken from the fourth grave corresponds in detail with Δ 517-38; that on the sardonyx from the third grave agrees with II 330-4. The scene represented on one of the three plates of a gold ornament found in the third grave is the same, even to the minutest detail, as that in Δ 218-47, while the lion scenes on the remaining two parts of the ornament may well be connected with the history of the Atreidai. A stelé found at Mycenae presents two scenes, the upper of which Kluge identifies, though not so conclusively, with Iliad, Δ 113-21. And finally the representations on a dagger-blade bear great resemblance to E 161, P 61 and Δ 172. The connection of these engraved scenes with the Iliad passages is held by Kluge to be the following. The poet of the Iliad made use of older epics in which these situations were described, and had doubtless seen the representations upon the articles found at Mycenae, which even for him belonged to a remote antiquity. Evidence for this conclusion is to be found in the fact that the Homeric descriptions are not only

very true to the pictures, but often add a detail which could not be inferred from them and which must have been due to the older descriptions after which the Homeric passages were modeled.

56. Pp. 385-6. Zu Thukydides. For the troublesome τῶ δὲ ἑκάτεροι of Thuc. II 89, 3 Liebholt suggests τῶ δὲ ἐν θατέρῳ.

57. Pp. 387-95. Zu Aristonikos. Discussion of Aristonicus's views of (1) ζῶστήρ, ζῶμα, (2) γύαλον, and (3) καμμονή, with suggested corrections of the scholia, by A. Ludwig.

58. Pp. 395-7. Review by M. Bencker of Schumacher's Eine Pränestinische Ciste im Museum zu Karlsruhe (Heidelberg, 1891).

59. Pp. 397-9. Eine Aegyptische Grabinschrift. Emendations to C. I. G. 4708, by W. Schwarz.

60. Pp. 400-8. Neues aus Syrakus. Criticism of Cavallari's interpretation of the recent archaeological discoveries in Syracuse. Lupus urges that the stone construction traced by C. through the Contrada del Fusco and regarded by him as a holy street was rather a portion of the old city wall.

61. Pp. 408-9. Η ΕΚ ΜΟΥΣΕΙΟΥ. The ἡ ἐκ Μουσείου copy of Homer E. Dittrich holds to have been brought from Crete after the death of Aristarchus. At Aptera on Crete there was a Μουσείον, and the copy is mentioned in the note to the passage in which Odysseus represents himself as a Cretan.

62. P. 409. Zu Platons Politeia. Emendations by O. Apelt to Pl. Pol. 436 A and 548 C.

63. Pp. 410-16. Nochmals der Archetypus der Brutusbriefe. Discussion of the archetype of the Brutus letters by L. Gurlitt. He agrees with O. E. Schmidt that I 3a was written on the 20th or 21st of April, I 3b on the 27th of the same month. I 4 is the answer to I 3a, so that the archetype does not lack a leaf at this point. I 16 and 17 are interpolated, except §7 of 17, which, Gurlitt holds, is the answer of Brutus to a letter of Cicero conveying news of Porcia's illness (written about June 22; to this I 14 is Cicero's answer, written July 11). This letter of Cicero has been lost, but was perhaps to have been found on a lost leaf of the archetype containing, according to Schmidt, the conclusion of I 4a and the beginning of I 4b, letters received by Cicero on May 21 and June 2 respectively. The chronological order would be thus preserved. I 18 was misplaced by the insertion of the two spurious letters preceding, and belongs properly after I 15.

64. Pp. 417-22. Die Hauptquelle der römischen Königsgeschichte bei Diodoros. Bader first called attention to the fact that Diodorus, in his history of the Roman kingdom, used Polybius as authority for certain passages. In this article R. von Scala adds to the passages cited by Bader several in which he thinks Diodorus shows undoubted traces of influence from Polybius.

65. Pp. 422-4. Zu Livius. Exegesis of Liv. XXVII 28, 6 f., by A. Wodrig. The final clause *ut—agerent* is to be referred to *remisso retro nuntio* preceding, not to the following words, as Weissenborn and Friedersdorff have done.

66. Pp. 425-32. Die Eustochius-recension des Gellius. M. Hertz shows that Jordan's assertion that there are two classes of Gellius MSS, one showing marks of revision by Eustochius, a copy of which was given by him to Aurelius, as the epigram at the end of bk. IX indicates, is not sufficiently well grounded. The arbitrary changes in the text cited by Jordan are shown to be mere chance errors of a copyist.

Fascicle 7.

67. Pp. 433-64. Die Pseudosibyllinischen Orakel und ihre neueste Beurteilung. A. Rzach defends his edition of the pseudo-Sibylline oracles against the polemical criticism of Buresch (in Jahrb. for 1891).

68. Pp. 465-77. Die Legende vom Tode des grossen Pan. W. H. Roscher, rejecting the explanations of this legend propounded by Welcker and Preller and disproving the assumption of Mannhardt, that the story is Indo-Germanic, suggests that the source is to be found in Egypt in the person of the god Mendes, whose mortality is mentioned by Herodotus, as well as the loud lamentations at his death.

69. Pp. 477-8. Bitte an Mythologen. A plea by Otto Gruppe for the correct interpretation of words used by him in his Griechische Culte und Mythen, which critics have distorted.

70. Pp. 479-84. Beiträge zur Kenntnis griechischer Kalender. An attempt by E. Bischoff to determine the order of the Thessalian months, with restitution of the calendar of the Perrhaibi, of Halos and of the other Phthiotic states.

71. Pp. 485-92. Zu Caesars Rheinbrücke. G. Hubo shows that the phrase *intervallo pedum quadragenum* of Caesar, B. G. IV 17, 5, must be the distance between the two rows of piles at the water's surface.

72. P. 492. Zu Ovidius Fasti. *iube* in Ov. Fasti, IV 612, is emended to *lubet* by Fr. Polle.

73. Pp. 493-504. Beiträge zur römischen Taktik. Rang und Beförderung der Centurionen. F. Giesing combats Fröhlich's view in regard to the rank and position of the centurions, and offers the following scheme, based upon the old threefold age-classification:

I class:	1. primus pilus	2. primus princeps	3. primus hastatus.
II class:	4-12 (pilus prior 2-10)	} Priores.	
	13-21 (princeps prior 2-10)		
	22-30 (hastatus prior 2-10)		
III class:	31-40 (pilus posterior 11-20)	} Posteriores.	
	41-50 (princeps posterior 11-20)		
	51-60 (hastatus posterior 11-20)		

74. Pp. 505-12. Zum neunten und elften Buche des Quintilianus. Explanation and emendation of six passages each in b. IX and b. XI of Quintilian's Inst. by M. Kiderlin.

75. P. 512. Zu Plautus. J. Lange would read in Pl. Truc. 284 *nusquam* instead of *musca nulla*.

Fascicles 8-9.

76. Pp. 513-28. Verschiedenes zu den Trachinierinnen. Discussion, interpretation and emendation of twelve passages of Soph. Trach. by J. Oeri.

77. Pp. 529-40. Platons Sophistes und die Ideenlehre. O. Apelt defends his assertion against Zeller, that the definition given in Soph. 247 E is not to be regarded as Plato's own view.

78. Pp. 540-3. Zur Syntax des Zahlwortes ΔΥΟ. A statistical study of the use of the inflected and uninflected forms of δύο, with statement of the law that seems to govern their use, by E. Hasse.

79. P. 544. Ueber den Codex Estensis der Homerischen Hymnen. H. Hollander defends his assertion that cod. Esten. is a direct copy of Aurispa's codex (A) of the Homeric Hymns.

80. Pp. 545-70. Zu Xenophons Anabasis. F. Reuss calls attention to many interpolated passages in the Anabasis, discusses the value of the Athenaeus citations for the text, and gives a list of passages in Dionysius Hal. evidently taken from the Anabasis.

81. Pp. 571-80. Mitteilungen aus Papyrushandschriften. Blass furnishes information with regard to the readings of the papyrus MS of Aristotle's Politeia Athenaion, of Hypereides' Κατὰ Φίλιππιδου, Κατὰ Δημοσθένους and Ὑπὲρ Λυκόφρονος, of Euripides' Antiope, and of Νόμματα.

82. Pp. 581-93. Aristoteles Urteil über die Demokratie. P. Cauer concludes that the phrase used in the Ath. Pol., c. 41 implies approval of the democracy, in which case the author cannot be Aristotle.

83. Pp. 593-4. Zu Herodotos. A. Weiske thinks that the delay of the Spartans to send aid to Marathon would be fully accounted for, if we had complete information about the Karneia, which was doubtless a nine-day festival and could not be interrupted without affront to the gods.

(8). Pp. 595-6. Zu Caesar de Bello Gallico. J. Lange suggests emendations to four passages of Caesar's Gallic War.

84. Pp. 597-613. Des Horatius Canidia-gedichte. Interpretation of meaning and connection of Sat. I 8, Epod. 5 and 17, by H. Düntzer.

85. Pp. 614-20. Zu Tibullus. F. Wilhelm. Part I deals with the situation of the second poem, which, Wilhelm holds, is before Delia's door. Part II is a defence of the readings of Ambros. and Vatic. in four passages.

86. Pp. 621-32. Noch einmal die Buchfolge in Senecas Naturales Quaestiones. W. Allers uses, in the main, as criterium for the determination of the order of the books of Sen. Nat. Quaest., the treatment of the subject in stoical works prior to that of Seneca.

87. P. 632. Zu Ovidius Metamorphosen. P. Loewe conjectures *oribus ossa* for *ossibus ora* in Ov. Met. V 58.

(51). Pp. 633-4. Zu Tacitus Agricola. P. R. Mueller emends seven passages of Tac. Agric.

88. Pp. 635-53. Eine Welthandelsstrasse. W. Schwarz discusses the road from Juliopolis, a suburb of Alexandria, to Koptos, and from thence to Berenike, the most important commercial road of antiquity for trade with India.

89. P. 653. Zur figura etymologica im Lateinischen. J. H. Schmalz cites examples supplementary to his list in *Philol. Rundschau*, II 47.

90. Pp. 654-6. Zum Corpus Inscriptionum Latinarum. Exegesis and correction of fourteen inscriptions by C. F. W. Mueller.

Fascicle 10.

(24). Pp. 657-74. Zur Geschichte der Perserkriege. V. Der Kampf bei Thermopylai. H. Welzhofer continues his critical survey of the Persian wars, treating in V the battle at Thermopylae. He compares the accounts given by Herodotus and Diodorus, and holds that the former greatly exaggerated the Persian host.

91. Pp. 675-8. Zur Geschichte der Medicin im Altertum. M. Wellmann collects the information available regarding Straton, Aetios Sikamios, Hikesios, Apollonios and Antipatros.

92. Pp. 679-91. Die Plethora bei Erasistratos. Erasistratus' treatment of plethora as a disease is discussed by R. Fuchs.

93. Pp. 692-9. Ein epistolographisches Uebungsstück unter den Pariser Papyri. The two letters from the first papyrus published by Brunet de Presle are shown by W. Schmid to be school rhetorical exercises of the second or first century B. C., demonstrating the existence of rhetorical studies in Egypt at that time.

94. Pp. 699-700. Zu Platons Protagoras. F. Polle emends 342 B, and B. Grosse 353 C.

95. Pp. 701-9. Die Schattenlosigkeit des Zeus-Abatons auf dem Lykaion. W. H. Roscher explains the legend about the absence of shadow in the Zeus abaton on Mt. Lycæum (Paus. VIII 38, 6) by the identification of this place with Olympus, which is, according to Homer, free from wind, rain, snow and shadows.

96. Pp. 709-12. Zu Phaedrus Fabeln. F. Polle suggests *Aesopus* for *quidam* in the first line of III 4 of Phaedrus, and explains the situation as follows: an ape is hanging in a market, and the head has been left on to show the kind of meat.

97. Pp. 713-28. Ciceros Correspondenz aus den Jahren 59 und 58. W. Sternkopf subjects the letters of Cicero written in the years 59 and 58 B. C. to a careful examination, with a view of determining their chronological order.

98. P. 728. Zu Ovidius Heroiden. Emendation by P. Loewe of 8, 104.

Fascicle 11.

(24). Pp. 729-51. Zur Geschichte der Perserkriege. VI. Die Seekämpfe bei Artemision. VII. Die Einnahme Athens. H. Welzhofer continues his critical discussion of the various accounts of the battle at Artemision in VI, and in VII of the capture of Athens by the Persians.

99. P. 751. Zu Plutarchos. E. Goebel discusses Plut. de def. orac. 17.

100. Pp. 752-8. Zum Roman der Alexandrinerzeit. F. Susemihl holds that in the description of *narratio* given by Cicero (de inv. I 19, 27) and by the Auctor ad Her. (I 8, 12 f.), the second main division is added in order to make place in the scheme for this form of literature, which was invented about that time and was in popular favor.

101. P. 758. ΩΠΑ = Stunde. M. C. P. Schmidt points out that ὥρα in the sense of 'hour' first occurs in Aristotle's Ath. Pol. 30.

102. Pp. 759-60. Die Priesterschaften in Karien und Lydien. O. Höfer corrects and supplements Heller's article 'de Cariae Lydiaeque sacerdotibus' in Jahrb. Spplbd. XVIII.

103. Pp. 761-7. Einiges über ΤΥΧΗ. In I H. Lewy discusses τύχη as name of the deity at Delphi prior to Apollo. II. τύχη as one of the Μοῖραι. III. τύχη = 'good fortune' in Pind. fr. 223 (244). IV. Aesch. Pers. 598 τύχησ to be changed to τύχας. V. Emendation of Xenocles fr. 1 (Nauck). VI. τύχη in Menander, fr. 3 a, b, IV 212 M. VII. Emendation of Epicurus (apud Diog. Laert. X 133 f.). VIII. Josephus Arch. XVI 11, 8, τύχη = εἰμαρμένη. IX. The ladder depicted on Lucanian and Apulian vases is a symbol of τύχη, the most prominent goddess of the time.

(50). P. 768. Zu Horatius. P. Preibisch offers explanation of the manuscript reading in Carm. I 2, 21.

104. Pp. 769-97. Das Druidentum. L. Paul subjects our information about the Druids to a careful examination. He outlines their social and religious customs and beliefs, shows wherein the latter differed from the Pythagorean, describes the three classes—bards, vates and Druidae—and their functions, and calls attention to the radical change in the character of the Druids shown by the various accounts of Caesar, Diodorus, Strabo, Lucan and Mela, brought about chiefly by the abolishment by the Romans of human sacrifices.

105. Pp. 797-800. Zur Odyssee. Verses 275-8 of Odyssey α are rejected by R. Gaede as interpolated from β 195 ff.

Fascicle 12.

106. Pp. 801-25. Das zwanzigste Buch der Odyssee. Alfred Scotland, by athetesis and emendation, reduces book XX of the Odyssey from 394 to 80 verses, which he regards as the original form. In ch. V the author endeavors to prove that the kingdom of Odysseus did not extend beyond the island of Ithaca.

(105). P. 826. Zur Odyssee. The combination ἀλλὰ μάλα in ε 342, 358, 360 and elsewhere is resolved by W. Pökel into a common ἀλλά and a μάλα to be connected with a following adverb.

107. Pp. 827-40. Die Bedeutung von APETH bei Thukydides. E. Lange attempts the refutation of Müller-Strübing's definition of ἀρετή in Thucydides, viz. "rücksichtsloses Verfolgen eines bestimmten Zweckes," and shows

by examination of all the passages in which the word occurs, that this interpretation is applicable in only one instance and not even then necessary. The word always implies an ethical element.

(54.) Pp. 841-7. Miscellanea by W. Drexler. Continuation of pp. 357 ff. X. Explanation of plasma found in Nijmegen. XI. ΤΟΡΡΗΣΟΣ. XII. Unknown figure on diadem in Berlin (Jahrb. d. ksl. d. arch. inst. VII, arch. anz. s. 111 f.) is Mēn. XIII. Placidus ad Stat. Theb. I 716 ff. XIV. Gloss. Labb., p. 40, Conso. XV. Stityphone (Schneider's Callimachea, II 693, fr. 561) should be Seti-Typhone or Set-Typhone. XVI. Refutation of Riess' conjecture (Nechepsonis et Petosiridis fr., Phil. Spplbd. VI 333, n. 6). XVII. Discussion of the tradition that the earth emits sweet odors where the rainbow touches it.

108. Pp. 848-50. Zu Cornelius Nepos. J. Lange emends six passages of Nepos.

109. Pp. 851-62. Zu den lateinischen Panegyrikern. Conjectures by R. Götze to about forty-five passages in the Roman panegyrists.

(95.) P. 863. Schattenlosigkeit. Lewy adds to his article on pp. 701 ff. a note from Numbers xiv 9.

110. P. 863. Zu Lactantius. *molestiam*, Lact. Inst. III 17, 2, is emended by T. Stangl to *modestiam*.

FRANK LOUIS VAN CLEEF.

REVUE DE PHILOGIE. Vol. XVIII.

No. I.

1. Pp. 1-41. Essay on the syntax of the voices in the Greek of the New Testament, by Joseph Viteau. The usage of the N. T. is carefully compared with that of the LXX and classic Greek. The three voices are treated in succession, their uses analyzed, and the individual verbs classified. The essay closes with a discussion of the verbals in *-τέος* and *-τος*. This elaborate article cannot fail to be of great interest to students of Hellenistic Greek.

2. Pp. 42-59. Latin notes (continued), by Paul Lejay. V. On the Lat. MS 7530 of the Bibliothèque nationale. By a comparison of a calendar contained in this MS with some other calendars, the date and origin of the MS are determined. VI. 'Paulus Constantinopolitanus.' The existence of this man had been deduced by Usener from a note in the above MS. Lejay shows that his process involves several errors.

3. P. 59. In Plaut. Amph. 849 Ch. Tailliart proposes *mecum ab* for *a*, thus restoring the metre.

4. Pp. 60-98. Novae commentationes Euripideae (second part), by H. van Herwerden. Many of these comments are of great interest.

5. Pp. 99 f. H. Haussoullier, after a brief account of the drainage of Lake Copais by the ancients, suggests that the subterranean canal is referred to in Pseudo-Aristot. Mirab. Ausc. XCIX (103).

6. Pp. 101-11. Jules Nicoles describes and publishes the text of six fragments of Homer on papyrus from Egypt, now in the library of Geneva. These fragments are more or less mutilated or illegible, and comprise Od. III 364-75, 384-402, Il. I 44-60, IV 82-95, VI 327-53, XI 788-XII 11 (without break). They furnish several new readings.

7. P. 112. Book Notices. B. H. gives a favorable account of the posthumous work of Hippolyte Noiret, Documents inédits pour servir à l'histoire de la domination vénitienne en Crète de 1380 à 1485, Paris, 1892.

No. 2.

1. Pp. 113-18. On the Carmen Saeculare of Horace, by A. Waltz. This article is one of the various attempts that have been made to explain *eodemque modo in Capitolio*, in the famous inscription found in 1890. The author believes that the first nine strophes were sung on the Palatine and contained a prayer to Apollo and Diana, with invocation of other divinities, and that the next nine, containing a prayer to Jupiter and Juno and an address to the people, with the nineteenth as an *envoi*, were sung on the Capitol. According to the inscription, cattle were sacrificed to these gods, and *not* to Apollo and Diana, and the Orac. Sibyl., vv. 12 and 15, show that the cattle were *white*. Cf. strophe 13. To secure symmetry he proposes to place the fourth strophe after the seventh, as indicated by Orac. Sibyl. 7-11 and by the order of sacrifices as stated in the inscription. *Ilithyia*, mistaken for a name of Diana, has caused the displacement. The article contains some interesting details. (See No. 3 below).

2. Pp. 119-25. Maurice Holleau discusses Liv. XXXVII 2-5 in the light of an inscription found at Makri in 1889. The Ptolemaeus Telmessius of Livy was probably the son of Πτολεμαῖος ὁ Λυσιμάχων of the inscription, who was governor of Telmessos in 240-39 (the probable date of the inscription). The article contains some acute observations.

3. Pp. 126-38. On the Carmen Saeculare of Horace, by Georges Lafaye. Another discussion of *eodemque modo in Capitolio*. The view of Mommsen, that the Carmen Saeculare was a *prosodion*, during the singing of which the chorus marched from the Palatine to the Capitol and returned—a theory incidentally refuted in No. 1 above—is here met with five distinct objections. The author then maintains that the entire ode was sung, first on the Palatine, then on the Capitol. He also holds that, despite the silence of the inscription, the other hymns mentioned by Zosimus were sung during the festival. This article and that of A. Waltz, reported above, are indispensable to those who shall hereafter study that remarkable hymn, and it would be useless to give a dry summary of details here.

4. Pp. 139-44. Philippe Fabia finds in Provence and Languedoc, under the forms *Rouméco*, *Rauméco*, *Réméco* (the name of a monster used in terrifying naughty children), the Latin *Remeligo* of Afranius (Rib., p. 199), a personified abstraction, appearing as *prologus*. He discusses also the use of the word in Plaut. Cas. (v. 804, Schoell).

5. Pp. 145-52. On Theon of Smyrna, by Paul Tannery. An edition of Theon's *Tà κατὰ τὸ μαθηματικὸν χρῆσιμα εἰς τὴν τοῦ Πλάτωνος ἀνάγνωσιν* having

been recently (Hachette, 1892) published by J. Dupuis, Tannery investigates the origin of the incoherence and inconsistencies of the work. He finds them due partly to the fact that the work was originally a compilation, partly to a Byzantine redaction and augmentation. He warns against emending so as to bring about coherence and uniformity, and discusses some special points.

6. Pp. 153 f. Henri Weil gives a note on *ludis praetextam ponere* (Cic. ad Fam. X 32).

7. P. 154. Éd. Tournier proposes, in Babrius, XXXIII (42) 7 f., *κρείττω* and *ἀναλυτέα*.

8. Pp. 155-8. B. Haussoullier identifies *Τορύβεια* (a town of Acarnania named in an inscription of Epidaurus) with *Τύρβειον* (named in a Delphic inscription). The article contains some interesting remarks on coins of Acarnania.

9. P. 159. Max Bonnet gives a critical note on Traube's edition of the *Opus Prosodiacum* of Micon.

10. Pp. 160 f. L. Havet emends Cic. pro Caelio 25, de Orat. III 199.

11. Pp. 162-6. J. Delamarre defends the date assigned to the sculptor Silanion by Pliny (XXXIV 51). He shows that the objections that have been urged are not sound, and then brings positive evidence indirectly from two inscriptions lately found at Oropus.

12. P. 166. Van Herwerden emends Sappho, fr. 79 (Bgk.), Alcaeus, fr. 40, 41, 154.

13. Pp. 167-9. B. Haussoullier offers an interesting explanation of *τῶν ἀγέλαν τὰν τόκα ἐσθνομένων* and *τὰν ἀγέλαν τοὺς τόκα ἐγθνομένους* in two Cretan inscriptions. Both expressions mean *τοὺς ἐφήβους τοὺς ἀεὶ ἐξερχομένους* (i. e. entering upon manhood). Before a consonant *ἐσ-* is for *ἐκσ-*, and before a medial *ἐγ-* is for *ἐκ-*.

14. Pp. 170 f. R. Cagnat discusses *epitonium* and *epistonium*, and concludes that the latter should be removed from Latin dictionaries. A recently found inscription mentions a *fistula plumbea cum epitonio aereo ad labrum lapideum*.

15. Pp. 172-200. Book Notices. 1) An account of *Catalogus dissertationum philologicarum classicarum*, Gustav Fock, 1894, is given by φ. 2) Pierre de Nolhac, *Pétrarque et l'Humanisme, d'après un essai de restitution de sa bibliothèque*, Paris, 1892, is summarized and highly praised by Jean Segrestaa. 3) *Notions de prosodie et métrique latines*, par G. Boissière avec la collaboration de E. Ernault, Paris, 1893, is commended as a whole, but adversely criticised in many particulars, by L. D. 4) H. d'Arbois de Jubainville, *Les premiers habitants de l'Europe. Seconde éd. Tome II: Les Indo-Européens*. Reviewed by L. D., who finds the work interesting and instructive, but not without faults. 5) W. Windelband, *Geschichte der alten Philosophie*; Siegmund Günther, *Abriss der Geschichte der Mathematik und der Naturwissenschaften im Alterthum* (Müller's Handbuch, vol. V, part 1). Favorable mention, with a few adverse comments, by G. Rodier. 6) *Tabulae quibus antiquitates Graecae et Romanae illustrantur*, ed. Stephanus Cybulsky, described

by ϕ . 7) Walther Prellwitz, *Etymologisches Wörterbuch der griechischen Sprache*. Some faults pointed out by L. D. 8) Otto Hoffmann, *Die griechischen Dialekte*. 2. Band: *Der nord-achäische Dialekt*. Göttingen, 1893. Charles Lambert finds this a valuable work, but makes objections to some details, especially the over-use of the influence of accent. 9) 'Ante Agamemnona': a new departure in philology (Nos. I-IV), by A. P. Skene, Oxford, 1892. Barely mentioned by ϕ , who hopes that the promise "to be continued" will not be fulfilled. 10) *Enchiridium dictionis epicae*, scripsit J. van Leeuwen. Pars prior. Lugd. Bat. 1892. Brief and, in general, favorable mention, by L. D. 11) *De coniunctivi et optativi usu Euripideo in enuntiativis finalibus et conditionalibus*, scripsit F. Johnson, Berolini, 1893. Reviewed by J. Keelhoff, who is surprised to find recognition of American grammars in a Berlin dissertation! He regrets that the work offers nothing new, but some things erroneous. He defends at some length $\epsilon\iota$ with the subjunctive in Attic. 12) C. O. Zuretti, *Scolii al Pluto ed alle Rane d'Aristofane dal codice Veneto 472 e dal codice Cremonese 12229*, L. 6, 28. Also, *Analecta Aristophanea*. The reviewer, Albert Martin, considers the former work (151 pages) larger than is necessary. He gives an account of the latter, which describes the MSS of Aristophanes, discusses the scene of the two sycophants in the *Plutus*, gives an index of the plays of Aristophanes after Vat. gr. 8, and treats of the MSS containing the scholia of Tzetzes. The reviewer supplies some omissions in the first part (on the MSS). 13) *Oreste Nazari, Quo anno Aristophanes natus sit*. Extract from the *Rivista di Filologia*, 1893, p. 9. Reviewed by Albert Martin, who pronounces the arguments ingenious, though not thoroughly convincing. Nazari, by a comparison of Nub. 528-33, Equit. 514-17 and 541-6, places the birth of the poet in 446. 14) *The Philoctetes of Sophocles*, edited by F. P. Graves, Boston, 1893. P. C. finds the literary introduction too brief, the metrical introduction too elaborate and sometimes erroneous, and nearly all the notes lacking in precision, and some of them wrong; but his remarks savor of hypercriticism, as when he pronounces the scansion of dochmiacs 'strange,' without intimating that it is the scansion of J. H. H. Schmidt, and when he demands $\pi\acute{\epsilon}\rho\alpha$ in v. 332. 15) *Thucydides, erklärt von J. Classen*, III. Buch, 3. Aufl. besorgt von J. Steup, Berlin, 1892. P. C. makes favorable mention, but finds some fault with the grammatical and explanatory notes. 16) P. C. barely mentions the substance of *Studia Theognidea*, scripsit G. Lucas, Berlin, 1893 (71 pp.)—an attempt to prove that 52 of the verses ascribed to Theognis are spurious, the reasons relating to correption by hiatus. 17) *Platons ausgewählte Schriften*, VII. Theil, *Platons Staat*, erstes Buch, erklärt von M. Wohlrab, Leipzig, 1893. P. Couvreur gives a brief account of this work, with high commendation, despite some minor errors which he corrects. 18) *Annuaire des traditions populaires*, publié par Paul Sébillot, secrétaire général de la société. Z gives a short account of this publication, and briefly discusses the relations of folklore to classical studies. 19) *Dionis Prusensis quem vocant Chrysostomum quae extant omnia*, edidit apparatu critico instruxit J. de Arnim. Vol. I. Berlin, 1893. F. Cumont points out the important improvement of this work over that of Emperius published fifty years ago, and highly commends it. 20) *Handbuch der klassischen Alterthumswissenschaft*, etc., herausgegeben von Iwan von Müller. Bd. IV.

2. Abtheilung: Die römischen Staats-, Kriegs- und Privatalterthümer von Herm. Schiller und Mor. Voigt. Second edition. Félix Mouriot gives a full description of this complex work, with full list of contents. He considers the work an excellent one in every respect. 21) M. Manitius, *Geschichte der christlich-lateinischen Poesie bis zur Mitte des 8. Jahrhunderts*. Stuttgart, 1891. L. D. describes this work and pronounces it very useful. It is not, indeed, so thorough a work as Otto Ribbeck's *History of Roman Poetry*, but the time has not come for so complete a history of Christian poetry. 22) *Le réalisme dans Pétrone*, par P. Thomas. Gand, 1893. H. B. gives a brief summary, with favorable comment. 23) *Lucrèce, De la Nature, livre II* (Munro, translated into French). Bare mention by L. D. 24) *Discours de Cicéron contre Verrès: Divinatio in Q. Caecilium* (with commentary, etc.), by Émile Thomas, briefly mentioned by L. D. 25) *Historia Apollonii regis Tyri*, iterum recensuit A. Riese. Lipsiae, 1893. P. T. finds this ed. a great improvement on the first. 26) W. M. C. Collar's *Seventh Book of Vergil's Aeneid* briefly described by M. Roger. 27) *Catulle et ses modèles*, par Georges Lafaye. Paris, 1893. Reviewed by H. Bornecque. This work took the prize in the contest on the subject submitted by the Académie des Inscriptions et Belles-Lettres: "Rechercher ce que Catulle doit aux poètes Alexandrins et ce qu'il doit aux vieux lyriques grecs." The reviewer commends the conclusion that Catullus was not merely an imitator of the Alexandrine poets, but thinks the author has not given Catullus sufficient credit for originality. 28) *Classiques latins*, publiés sous la direction de M. A. Cartault. School edition of the *Adelphoe* by Fabia, the *Bucolics* by Waltz, and extracts from the *Metamorphoses* by Lejay, briefly mentioned by ϕ . 29) *Claudii Galeni Pergameni scripta minora*, rec. J. Marquardt, Iw. Müller, G. Helmreich. Vol. III. Lipsiae, 1893. Briefly commended by V. H. Friedel. 30) A. Dieterich. *Nekyia. Beiträge zur Erklärung der neuentdeckten Petrusapokalypse*. Leipzig, 1893. F. C. briefly discusses the possible means of ascertaining the origin of the notions of heaven and hell contained in this Apocalypse, and adds: "Mr. Dieterich does not impose upon himself so painful a task. For him the question, as soon as proposed, is solved: the author of the Apocalypse cannot have other than reproduced the dogmas of the Orphic mysteries." The reviewer combats this view, or rather the soundness of the method, but considers D.'s book learned and ingenious. 31) *Livy, books XXI and XXII* edited with introduction and notes by J. B. Greenough and Tracy Peck. Boston. R. Pichon finds this an excellent work for the purpose intended by the authors.

No. 3.

1. Pp. 201-19. Henri Weil critically discusses and emends thirty-two passages of Euripides and five of Aeschylus.

2. Pp. 220-8. Léopold Constans critically discusses and emends eighteen passages of Tacitus.

3. P. 228. In Babrius, CVII (129), v. 14, Éd. Tournier proposes *δνετα* for *όποια*.

4. Pp. 229-40. On negatives in the New Testament, by Paul Thouvenin. Starting out from the premise "*ού* nie la réalité d'un fait (c'est la négation

objective); *μή* nie la réalisation d'une pensée (c'est la négation subjective)," the author systematically treats the various categories, finding a reason for *οὐ* or *μή*, as the case may be, in almost every instance. These reasons will not be accepted by all grammarians. The following instances out of many may be cited: After quoting some other examples of *οὐ* and *μή* in the same sentence, he adds: "2 Cor., 2, 13: *οὐκ ἔσχηκα ἀνεσιν τῷ πνεύματί μου* (fait réel), *τῷ μὴ εὐρεῖν με τίτον τὸν ἀδελφόν μου*. Sans doute l'inquiétude de Paul est un fait réel, mais le motif de son inquiétude est simplement pensé. De même Heb. 4, 15, 4, 2. 1 Jo. 5, 10: *ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν κτλ.* Ici l'écrivain passe brusquement d'une hypothèse à un fait qu'il se représente comme réel." He then remarks: "La plupart de ces exemples sont conformes à l'usage classique. Cependant il faut reconnaître que certains emplois n'y sont pas d'un usage courant. Ainsi ce brusque passage du fait réel au fait simplement pensé, ou du fait pensé au fait conçu comme réel, que présentent les derniers exemples, ne s'y rencontre qu'exceptionnellement." Again, after citing some examples of negated participles, he proceeds: "On peut rapprocher de ces passages les suivants, qui appartiennent au grec classique ou postérieur: Xen., An., 4, 4, 15: *οὗτος γὰρ . . . ἀληθεύσαι τοιαῦτα, τὰ ὄντα τε ὥς ὄντα καὶ τὰ μὴ ὄντα* (les choses, qui dans son opinion, ne sont pas) *ὥς οὐκ ὄντα* (comme n'étant pas en réalité)." Then follow examples from Josephus and Plutarch.

5. Pp. 241 f. L. Havet emends Plaut. Asin. 755, Bacch. 140, Capt. 597.

6. Pp. 242 f. L. Duvau explains *in noctem*, Verg. Aen. VII 10, by comparison with Lucr. VI 712, 874.

7. Pp. 244-51. Critical notes, by P. Foucart, on Aristot. Rep. Ath. XLII, XLIII, XLVI, XLVII. Recently found inscriptions throw important light on some obscure points, showing, for instance, that in XLII *κοσμητὴν* and not *ἐπιμελητὴν* is to be read.

8. Pp. 252-4. George Doncieux reads, in Tibul. I 5, 66, *pauper et obstrictos furtim deducet amictus*, and in IV 4, 18 reads *sedula* for *credula*, referring to I 4, 80.

9. Pp. 255-9. F. Susemihl critically discusses the last chapter of Aristot. Poetica.

10. Pp. 259 f. F. Gustafsson emends Cic. Rosc. Amer. 23, 64; 29, 80; 37, 106; 38, 110.

11. Pp. 260 f. R. Pichon gives critical notes on Liv. XXII 60, 24; 24, 5; XXIV 27, 8; 48, 5.

12. P. 261. P. Lejay points out the use of *femine* (which must not be replaced by *semine*) in Ov. Met. XIII 928—a matter of interest for comparative grammar.

13. Pp. 262-4. Critical notes on Ov. Met. VI 201, by G. Lafaye, who proposes and illustrates at length the reading

*"Infectis procul ite sacris, laurumque capillis
Ponite."* Deponunt et sacra infecta relinquunt.

14. Pp. 264 f. Ch. Tailliar reads, Plaut. Capt. 72 At ego aio recte dictum, nam in conuiuio.

15. P. 265. L. Delaruelle reads, Plaut. Capt. 265 Quod sciam: quod nesciumst, etc.

16. Pp. 266-70. J. Delamarre publishes and discusses an inscription, dedicatory to Nemesis, now in the Louvre.

17. Pp. 271-80. Book Notices. 1) Curt. Th. Fischer, De Hannonis Carthaginiensis periplo. Leipzig, 1893. B. Auerbach gives a summary of this thorough investigation, objecting only to the insolent and arrogant tone. 2) H. Brunn, Griechische Kunstgeschichte. Erstes Buch: Die Anfänge und die älteste decorative Kunst. Munich, 1893. B. Haussoullier gives brief summary, with the highest praise. 3) Étude critique sur le premier chant chorique des Phéniciennes d'Euripide, par Dr. B. Apostolidès. Paris, 1893. Shown by P. C. to be utterly worthless. 4) Les mimes de Hérodas traduits en français, avec introduction et notes, par P. Ristelhuber. Paris, 1893. Noticed, in the main favorably, by C. E. R., who makes a few objections, among them this: "Il fait l'H aspirée pour des raisons qui nous ont paru faibles." 5) Lucianus, recognovit J. Sommerbrodt. Berlin, 1893. Highly commended by P. C. 6) Quaestiones Terentianae, scripsit Dr. Flaminus Nencini. Flaminus Nencini Quaestiones Terentianae alterae, 1893 (reprinted from the Rivista di Filologia). Ph. Fabia pronounces the author's conjectures ingenious and plausible, but rarely, if ever, certain. 7) Leopold Winkler, Die Dittographien in den nikomachianischen Codices des Livius. Wien, 1890-92. J. Dianu suggests a number of omitted examples, that the author may be able to "render his interesting work as complete as possible." 8) Émile Thomas, L'envers de la Société romaine d'après Pétrone. Paris, 1892. Henri Bornecque finds this work interesting and instructive despite certain faults which he points out. 9) La Prose métrique de Symmaque et les Origines du Cursus, par L. Havet. Paris, 1892. Reviewed and summarized by H. Bornecque, who highly praises the work and regards it as creating a new method of textual criticism for the ends of sentences. The *cursus* (i. e. rhythmical close of sentences) began at an early day (see Rev. de Phil. XVII, pp. 33 ff., 141 ff.; Am. Journ. Phil., No. 62, pp. 254 and 256), and when the accent came to be recognized as in modern verse, a corresponding influence appears in the *cursus*; but Symmachus still retains the *metrical* *cursus*. [Havet and his reviewer, of course, call the accentual *cursus* simply 'rhythmical.'] 10) Chronica Minora, collegit et emendavit Carolus Frick. Vol. I. Leipzig, 1893. Georges Goyau gives a brief summary and highly commends the work, which arrives at many new conclusions, some of them in conflict with Mommsen's views.

No. 4.

In this number the Revue des Revues, begun in a previous number, is completed.

MILTON W. HUMPHREYS.

BEITRÄGE ZUR ASSYRIOLOGIE UND SEMITISCHEN SPRACHWISSENSCHAFT,
herausgegeben von FRIEDRICH DELITZSCH und PAUL HAUPT. Dritter
Band, Heft 2 (pp. 189-385). Leipzig, 1896.¹

The second Heft of the third volume of the Beiträge is devoted exclusively to two articles of considerable length.

The first of these (pp. 189-362) is an exhaustive treatise by Bruno Meissner and Paul Rost on the building inscriptions of Esarhaddon, giving a transliteration, translation and commentary of the records relating to Esarhaddon's architectural operations both in Assyria and Babylonia. The article is divided into two parts, the first of which is devoted to the explanation of the inscriptions of Esarhaddon which relate to his buildings at Nineveh (pp. 189-215), while the second part (pp. 215-362) treats of the more numerous records concerning the construction of his Babylonian palaces and temples. The treatise is accompanied by thirty-five reproductions of the text of the inscriptions, and by a plan, following Layard, of the southwest ruins of Nimroud (*Kalxu*). It is unfortunate that these plates giving the text of the inscriptions are not introduced in their proper place at the end of the article. The entire seventy pages of plates are inserted bodily in the middle of the commentary on the inscriptions relating to the building operations in Babylonia, breaking badly the connection between pp. 284-357.

An interesting and probably correct explanation of the doubtful word *parātu* is given in the commentary to Col. IV 19 of the prism inscription of Nebi-Yunus (p. 210). The author translates the word as 'calcareous stone,' giving as his reason the fact that the words *pīlu piā* 'white *pīlu*' and *parātu*, which occur together so often in the inscriptions, indicate the two sorts of stone which were used most commonly by the Assyrians as building materials. Delitzsch (AW., p. 516) gives the probable meaning of *pīlu* as 'granite' or 'marble,' and that of *parātu* as 'alabaster,' but the following reason brought forward by the authors here seems to show that this idea is incorrect. It is evident from the excavations that the chief stone materials, used especially in the foundations of the temples and palaces, were alabaster and calcareous stone, and it is known that the mountains in the neighborhood of Nineveh are extremely rich in alabaster, and that calcareous stone still exists in great quantities in the Amānus range (the so-called Anti-Libanus). The question, therefore, as to which of the two words was used for alabaster is answered conclusively by the references in the Sennacherib inscriptions to the procuring of the rarer *parātu* stone from these same Amānus mountains. That Aššurbanipal also procured *parātu* in the rocky highlands of Elam is seen from V R. 6, 49. The *pīlu* stone, on the other hand, was obtained from the royal quarries on the mountain now known as Jebel Maqlub, in the neighborhood of Nineveh. The author therefore rightly decides that *pīlu* is alabaster and *parātu* is limestone, without offering any suggestion as to the possible derivation of either of the words. According to D. H. Müller (see Klschr. v. Aschmut Durga, Wien, 1886, p. 18) the word *pīlu*, sometimes occurring in the form

¹ For the report on Bd. III, Heft 1, see A. J. P. XVI, pp. 117-21.

pālu (see Lotz, Tiglathpileser, p. 177, 84; Lyon, Sargontexte, p. 80, 56), is a loan-word from the language of the Vannic inscriptions, and this is all the more probable because the district in which this idiom was spoken abounds in alabaster (for further references in this connection, see ZA. II, pp. 107, 225; RP.² I, p. 117, n. 4).

In the commentary to the same inscription of Nebi-Yunus, on p. 213 of the Beiträge, the meaning of the word *xittu* is correctly given as 'Einfassung,' i. e. 'enclosure, setting,' and the distinction between it and *xittu* 'destruction,' which is not observed by Delitzsch in his AW., is very properly made here, but without any attempt at explanation. It is highly probable that *xittu* 'enclosure' is a derivative from a hollow stem *xātu*, as it is frequently found written *xe-il-tum*, and it is not impossible that this is the same stem seen in the Hebrew חֹתֵם 'seal,' from which we have חָתַם 'to seal' as a denominative verb.¹ On the other hand, *xittu* 'destruction,' which is explained II R. 35, 35ab by *namūtum*, is probably to be derived from *xatū* 'to overpower,' from which we have the well-known *taxtū* 'defeat, utter destruction' (cf. *aškuna taxtāšu*, Senn. V 75 et passim).

The inscriptions relating to Esarhaddon's buildings in Babylonia, although more numerous than the records of his Assyrian operations, are much less interesting reading, because they are written, unlike the fuller Assyrian inscriptions, in constantly recurring, bald, stereotyped phrases and enter but little into the details of the work of building. The inscriptions translated in this second part of the article refer chiefly to Esarhaddon's restoration of Babylon itself, which had been razed to the ground through the fury of his father Sennacherib. These records of Esarhaddon accordingly refer to the rebuilding of the two city-walls *Imgur-Bêl* and *Nimitti-Bêl* and of the great temple *Esaggila*, which had not escaped the general destruction under Esarhaddon's cruel and vindictive predecessor. It is very unfortunate that the inscription K. 2711 (pp. 264-9), which gives a list of all of Esarhaddon's buildings, is much mutilated. With the exception of I R. 48, No. 9, which was found at Tel Amran near Babylon, the inscriptions translated here by Meissner-Rost come partly from Koyounjik and partly from the collection brought by Budge to the British Museum in 1888.

The form *zinūtu* 'anger' mentioned on p. 273 is, as the author states and as may readily be seen from the context, undoubtedly a derivative of the well-known stem *zinū* 'to be angry.' That this is the meaning of *zinū* is clearly shown by Zimmern, Busspsalmen, p. 23. It is not improbable that this *zinū* is etymologically a cognate with the common Semitic זָנָה, זָנִי,

زنى (زنى) used in Hebrew, Syriac and Arabic with the sense 'to commit fornication.' The original meaning of the stem, however, may have been 'to be heated or excited,' which in the Assyro-Babylonian became applied to anger, but in the other idioms to sexual excitement. A precisely parallel

usage is the application of the stem חָמַם, חָמָה 'to be warm, to burn' (cf. Ps. 39, 4; Dtn. 19, 6) to rage, but in Gn. 30, 38 to the sexual heat of animals.

¹According to Lagarde, Uebers., pp. 116 f., חֹתֵם is a derivative from חָתַם=חָתַן 'to bind' (?). According to others, it is an Egyptian loan-word (ZDMG. 44, p. 685).

In the inscription Bu. 88-5-12, 103, Col. II, l. 7, the authors in their transliteration, p. 224, read the word *mu-di[n-nu]* after *ku-ru-un-nu*, translating it 'wine' (see also p. 274). The word, if it existed, was probably *mutinnu* = *mu'tinu* with infixed *t* from *q't*, a stem which appears in Assyro-Babylonian in the rare word *inu* (see II R. 25, 38a and ZA. I, p. 187; also Jensen, ZDMG. 43, pp. 657 ff.). The Sumerian equivalent in II R. 25, 38 and elsewhere for *inu* and *karānu* is MU. TIN, which may be a Semitic loan-form.

With regard to *mummu* in *bīt-mummu* 'house of learning,' mentioned p. 280, the form may be a reduplication of *mu* 'water,' e. g. *mu* + *mu*. The reason for supposing this derivation is that the same ideogram is used to denote this word and also *šiqitum* 'irrigation' from *šaql* (cf. ASKT., p. 25; 511, 513). The word *mummu* seems to denote the unfathomable depths which were the abode of Ea, the god of profound wisdom. The *Μαυμῖς* of Damascius is undoubtedly *Mummu*.

The form *immaldu* = *iwwaldu*, alluded to p. 281 as the first example yet found of the Nif'al of verbs *י'פ*, is a highly interesting contribution to the phonetics of the consonant *m*. It has long been known that Assyrian *m*, especially in the *Inlaut*, was pronounced like *v* or *w*, and indeed that sometimes *m* in the *Inlaut* completely disappears, undoubtedly because of its pronunciation like *w*. For the interchange of *m* and *w*, compare *argamannu*, Aram. *ארגמן*; *Dariamūš*, *דרימוש*, and see the numerous examples in Delitzsch, Assyri. Gr., §44; for the disappearance of *m* entirely, compare *ega* for *emga*, V R. 65, 3a; *uša'ix* for *ušatmix*, *šur'ini* for *šurmēni*, etc.¹

In connection with *likšir* from the unusual *kašāru* 'to uphold, care for,' the authors might have mentioned the formation *kušēru* which occurs V R. I 21, apparently with the meaning 'proper' or 'lucky,' e. g. *milik la kušir* 'an improper (unlucky) plan.' This is probably from an adjectival formation *kušēru* = *kušāru* (so Jensen, KB. II, p. 165, note), with the original *a* assimilated to *e* by the influence of a soft pronunciation of the *u*, e. g. *ü*.

The stem may be identical with the Heb. *כשר*, Arabic *كشّر*. A parallel *Umlaut*-usage is the *e* in the word *šurmēnu* = *šurmānu* (cf. Haupt, Assyrian E-Vowel, p. 11, n. 1).

The second and last article in the *Beiträge* is a transliteration and translation, with commentary, by Morris Jastrow, Jr., of a new fragment of the Etana legend.

Among the recent contributions in the field of the lesser Babylonian mythological productions, the work of E. T. Harper on the Etana, Zu, Adapa and Dibbara legends in the second volume of the *Beiträge* (pp. 390-521, and for report see A. J. P. XIV, pp. 115 ff.), has been by far the most important. The theme of the Etana legend is one not uncommon in general folklore, e. g. first, that of the hatred of the eagle against the serpent, in spite of the latter's being aided by the sun-god, and the subse-

¹For the use of *m* in Assyrian, representing a foreign *š* in such names as *Xalmān* =

حلب 'Aleppo' with nunnation, cf. ZA. II, pp. 269 f.

quent alliance of the eagle with a mighty hero (Etana). What seems to be an important episode in the story is the flight of Etana to heaven clinging to the eagle's breast, during which the bird gives him a vivid description of the rapidly receding earth. Etana becomes frightened after a great height has been reached, and orders the eagle to return, but the great bird's strength being by this time exhausted, he falls to earth with the hero, who thus reaches his heavenly goal through the natural medium of death. Unfortunately, the inscription translated by Harper is mutilated at the critical point where the pair of bold adventurers are just beginning to fail in their upward flight.

Dr. Jastrow's article on a new fragment of this interesting and valuable legend cannot fail to be a useful contribution to this highly important department of Babylonian literature. The fragment is one of a series of tablets from the library of Aššurbanipal which came into the possession of the late Rev. Dr. W. F. Williams at the time of Layard's excavations near Mosoul. This particular tablet is at present the property of the Rev. D. W. Marsh, of Amherst, Mass. It is undoubtedly a duplicate of one of the texts explained by Harper, referring to and concluding the episode of the eagle and the serpent. According to this fragment, the eagle, in punishment for his contumacy against the serpent's powerful ally Šamaš, is ultimately destroyed. The tablet giving the account of Etana's ride on the eagle, therefore, must precede this 'Marsh' fragment in the Etana series (see pp. 369-75).

It is very interesting to notice that Jastrow connects Etana and the Heb. name אֵיתָן both etymologically and historically. His conclusion regarding this point is that there is only one biblical אֵיתָן, e. g. the sage alluded to 1 Kgs. 5, 11, and that this person is in no way connected with Ethan the Ezrahite of the Psalms. Jastrow thinks that the tradition which gives this name to a poetical writer is due to a confusion between the names אֵיתָן and יִרְתָּן, which arose, partly from the resemblance between the two names, partly because האֵזְרָחִי, the generic title of אֵיתָן, was confused with זֶרַח, a clan-name of the tribe of Judah from which in 1 Chr. 6, 26 a certain אֶתָנִי is derived (see p. 377), and, finally, because in Ps. 88 we have the name האֵזְרָחִי applied to הַיָּמִין. Jastrow assumes also that this biblical Ethan is historically identical with the mythical Babylonian Etana, especially as the names of the persons associated with Ethan in 1 Kgs. 5, 11, viz. Hēmān, Khalkōl and Darda', do not seem to be Hebrew. The author inclines to the theory that we shall eventually discover further references in Babylonian literature to these three names, and he thinks that the Etana legend contains the Babylonian elaboration of traditions associated with Ethan.

The word אֵיתָן in Hebrew has undoubtedly the force of 'strong, firm,' as in Job 12, 19, a meaning which may possibly appear in the probable cognate *itānu* 'an enclosure, a surrounding,' used IV R. 26, 24/5a for a net spread over the sea, e. g. *ina itāniša nānu ul āḫḫu* 'from whose net no fish can escape.'

Jastrow's treatise is followed by four plates (pp. 379-85) giving the text of the inscriptions translated, the actual size of the new 'Marsh' fragment

of the Etana legend (obverse), and photographs of the obverse and reverse of the same inscription.

The article by McGee, *Untersuchungen zur Topographie Babylons auf Grund der Keilschrifturkunden Nabopolassars und Nebukadnezars*, which was announced for this Heft of vol. III, has not yet appeared.

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